

# BIBLE SOCIETY RECORD

## OCTOBER 1936



Pacific School of  
Religion  
Berkeley, Calif.

"COME OVER... AND HELP US"  
SEE PAGE 124



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# BIBLE SOCIETY RECORD

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## The Greatest Calamity of the Century

*The following editorial appeared during the past summer in the "Presbyterian Banner," with whose consent we are glad to give it first place for the readers of the October BIBLE SOCIETY RECORD.*

**T**HE evidence is accumulating. It all points in one direction. The present ills of our modern world can be traced to one root. We have forsaken the wisdom of God for the wisdom of men. We are going about seeking to establish not only our own security, but our own righteousness. Dr. Joseph Fort Newton, who is preaching in Pittsburgh Sunday evenings in Carnegie Music Hall, rightly diagnoses the present situation.

"One day—so runs a famous story—England woke up and found that the Bible was gone. Not only the Book itself, but all trace of its influence, and every echo of its music, had been erased from life. The result was appalling. A great literature became well-nigh unintelligible. Shakespeare was almost unreadable. The gorgeous pages of Ruskin looked like a moth-eaten tapestry. Everyday speech stammered and faltered. A change passed over the whole tone and temper of the nation. Life became hectic, hurried, and vulgar. Old restraints were thrown off, leaving instinct to run wild. All values were blurred, and life itself became little and mean, not so much tragic as tedious, trivial, frivolous, or else drab. Something fine, high and fair had gone out of it.

"Well, something like that has actually happened, and it is the greatest calamity of the last hundred years. The Bible is not actually lost, but it is unknown. Our people do not read it, they do not even hear it read. Few have any notion of what it means, or how to read it. It fills one with dismay to see a generation growing up who know almost nothing of the Bible. If they have taken it as a lesson in school, it has been quickly forgotten. It is no longer a book either of comfort or command, as in days of old. We are faced by an amazing spectacle—a generous, charming, candid generation without the Bible!

"It needs no prophet to tell the result: it is obvious. It is ghastly! Law has lost its power, life is cheap, literature is filthy. Our most brilliant writers—many of them—tell us that life itself is a disease. Its activities—religion, cul-

ture, ambition, sex, song—are so many forms of dope which men take to deaden the pain, or folly, of living!

"If we do not find the old Bible we have lost, we are lost. Nothing can take its place as guide, prophet, and friend. We cannot go on without its sense of God, of moral law, of the worth and meaning of life. For there is a spirit in the Bible which, if it gets into men, makes them tall of soul, tender of heart, just, gentle, patient, strong, faithful in life and fearless in death. We must recover the Bible!

"We know the secret of the intelligence and moral vigor of our American forefathers. Dr. William Lyon Phelps, who is authority enough, says: 'I admit that all but one of the Mayflower Pilgrims were deprived of college training. But, although they did not bring a library, they brought a book to New England. The King James version of the Bible was the new book. It was only nine years old. That book is the best written book in the English language. It is greater than any philosophy or novel, because it contains in its own pages the greatest short stories, the greatest essays, the greatest philosophy, and the greatest beauty of thought. It is greater than all of the other books in the world combined. It has no rival. No group of people can be rightly described as uneducated who read and know the Bible. Because of their intensive training in the Bible the Pilgrims were educated in the best thought, philosophy, and religion.'

"Here is a situation which the coming National Preaching Mission should face. It can do much to create a hunger for the Bible and to point the way to its intelligent understanding. Merezhkovsky, the author of the remarkable life of Christ, 'Jesus the Unknown' and 'Jesus Manifest,' says: 'The world, as it now is, and the Book cannot continue together. Either the world must become other than it is, or the Book must disappear from the world.' The question may be asked, Who is responsible for this neglect of the Bible and what responsibility lies at the preacher's door?"



# The Bible in the Sand

By Willard Price

*"All the world" to which followers of Christ are commissioned to take the gospel includes not only the great continents, but the thousands of little islands scattered about the South Seas. This story brings into focus one such little island, Palawat, one of the Caroline group, inhabited by about one hundred people, who are as eager to know the truth about life as are the readers of the RECORD.*

**T**HIS is the ordinary story of a Bibleman who kept faith through storm, thirst, and starvation. Ordinary in the sense that many men of the Book would have done the same. He is not unusual—but his experiences were.

Luis is a native Bible teacher on the island of Mortlock in the South Seas. One day he set out in a canoe with four other men to take some breadfruit to the island of Ta, where the inhabitants were in need. Also, Luis took food for the spirit in the form of a number of Testaments.

The sea was rough. At one moment the canoe was shut in between blue walls of water; at the next, it balanced on the crest of a foaming wave. Water slapped into the boat. Coconut shells that served as bailers were constantly busy. It was a good day to stay on shore. But there was an errand of mercy to be run.

The northwestern sky went black. "Storm coming!" cried one of the men, and they all paddled vigorously toward the palm-covered isles of the Satoan lagoon, to seek shelter until the squall had passed. They never got there. An offshore gale struck them. It came in the peculiar bursts so characteristic of an equatorial squall. After one of these explosive gusts, the men found themselves in the water, battling against furious waves to get back to their overturned canoe. They were able swimmers and succeeded. But, of course, the contents of the canoe had been lost, including the breadfruit, the Testaments, and the paddles. Conscious of the certain presence of sharks, the men hurriedly righted the canoe, splashed out some of the water, and clambered in.

With the paddles gone, the only hope was the sail. They endeavored to tack their frail craft in to safety. But a South Sea canoe does not tack closely, even in a steady breeze, much less under wayward gusts. During a violent blast there was a crackling sound—the mast broke off short and went overboard.

The boat drifted rapidly out to sea. The

islands faded and disappeared. The five sat, drenched, numbed. There was not a scrap of food in the boat, not a spoonful of fresh water. Luis kneeled and prayed, while the others, who were not Christians, appealed to their native gods.

Then followed ten terrible days. The tropical sun beat down mercilessly upon the five castaways. Always Luis prayed. He repeated the Bible's words of comfort to the others. But they mocked him, their voices choked by their



AN ILLITERATE RECITING THE SCRIPTURE

swollen tongues and bloated lips. He prayed that a flying fish might drop into the boat. None did. He prayed that a bird might come near enough to be caught. None did. He prayed for rain to moisten parched throats. None came. The others had long since despaired of both their own gods and his; but he kept on praying—but now he prayed only that God's will be done.

As the endless days dragged on, a strange thing happened. Luis was no better physically



than the rest, but he seemed to grow stronger as they grew weaker. Faith held him up. With his own body he shielded the youngest and weakest from the sun. When the boat sprang a leak he caulked it with his own shirt, although doing so exposed him more directly to the pitiless heat. A small shark became the constant companion of the boat. Luis whittled a piece of thwart into a crude spear and speared the shark. They ate it, raw flesh, blood and all, and were able to cling to life. When they became desperate to drink sea water, well knowing it would turn them mad, it was his will that prevented them—and his muscle; for he must wrestle with one who was determined to drink. It was he who sighted land as the rest lay in the bottom of the boat, unable to raise their heads. He waved a garment. A canoe came out over the lagoon and through a break in the reef and took the hapless craft in tow. Then Luis collapsed. Reaching shore, the islanders had to carry the five limp bodies down the beach to the thatch huts among the coconut palms.

The island was Palawat. Luis' companions, during the days of their slow recovery, told the people, "We were saved by Luis' God. He made Luis strong. He is a good God." The islanders, knowing the terrors of the sea, regarded it as a miracle. They were eager to know more about this God and came to Luis where he rested on the sand before his cabin. He had no Bible, and there was not one on the island. But he knew much of the Bible by heart, and he began tracing out the sacred words

in the sand. The people did not understand, never having been taught.

It would probably be months before the arrival of any schooner bound for Mortlock. Luis determined to put in the time to good advantage. He looked forward to the day when Bibles would be placed in the hands of these people—and they must be able to read them. He organized a class and taught the alphabet, the sand serving as his blackboard. Outside of class hours the youth of Palawat and many of the adults were to be seen all along the beach practicing their A B C's. Then he taught how the letters could be put together to form familiar words, and these words took their place in sacred texts, of course in the native language. And presently anywhere on the beaches of Palawat one might find the light of the Bible shining out from roughly scrawled passages such as "The Lord is my shepherd," "Blessed are the pure in heart."

Luis returned at last to his work in Mortlock. He left an active Christian community on Palawat. Will it fade out, just as letters in the sand are washed away by the tide? Every island of the South Seas should have its Bible, but what makes the task great is that almost every island has its own dialect, and therefore a different book is necessary. Although British and American friends have, through the Bible Societies, supplied many islands, there are scores that still wait. The workers of the coral atolls and volcanic isles of the Pacific are doing their part, but they will need much help before the Book can speak to every man in his own tongue.

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## Scripture-hungry Hearts on the Blue Ridge

By J. L. Stauffer

EARLY in the spring of 1935, a group of Christian young men attending Eastern Mennonite School, Harrisonburg, Virginia, felt they should put their Saturday evenings to profitable use by conducting street meetings in some of the small towns of the Shenandoah and Page Valleys. Elkton and Grottoes were selected. At these meetings the gospel was preached, and tracts and Testaments were distributed.

One evening, at the Elkton meeting, they were told of an abandoned church building about seven miles beyond, at the base of the

Blue Ridge Mountain, in a community where there was neither Sunday school nor preaching. This information was reported to the Young People's Christian Association of the school, who, in turn, referred it to the ministerial body of the Mennonite churches in the Shenandoah Valley. The work was put in charge of Mr. J. E. Kurtz, Harrisonburg, Virginia. He has been superintending the gospel meetings in the convict camps, giving careful attention to the distribution of the Scriptures. Over a thousand copies of the New Testament have already been distributed, free of charge, among the convicts



in the road camps since they have been located in the Shenandoah Valley.

Mr. Kurtz gathered a group of Christian workers and opened a Sunday school at the abandoned church near Beldor, Virginia. While superintending this Sunday school and contacting hungry hearts, inquiry was made as to whether there were any families in the community who were unable to attend church because of old age or sickness. A number of such homes were found and visited. Among these was the home of a crippled man, who stimulated the primary interest that gives occasion for this article.

The Christian workers, in company with a minister of the gospel, made their first visit to the top of the Blue Ridge in the Shenandoah National Park area on May 10, 1936. Here a typical mountain home was discovered, and the owner, being a cripple, could not get far away from his humble home. Imagine the surprise to the Christian workers to find sixty-six people



AN IMPROVED OPEN-AIR TABERNACLE

present for this first service. The house was entirely too small to accommodate the people; so the minister stood in the doorway and preached to the people both inside and outside of the dwelling. The owner informed the workers at the close that, if they would tell him when they would return for another meeting, he would have a hundred people present for the next service. A meeting was proposed for two weeks later, and at this service one hundred and four people were present. Mr. Kurtz had several copies of the New Testament and Psalms with him. As soon as he mentioned this fact, there was an urgent demand for them. Our crippled friend said: "These people have nothing to read."

The next visit, one week later, was rewarded

with an attendance of over one hundred and fifty. People came from various directions, while only one house is visible from the place where the meeting is held. An improvised open-air tabernacle has been provided, which can be seen on the picture accompanying this article. Poles were erected to support rafters covered over with boards and limbs cut from nearby bushes, to shield the audience from the sun. Mr. Kurtz took with him to this meeting more than forty copies of the New Testament with Psalms. A chorus of voices came from the audience, demanding a copy of the Scriptures. The congregation was told that the New Testament and Psalms could be procured for the nominal sum of ten cents, and all who could should pay for them. Those who could not pay would be presented with a copy free of charge. It was explained that the more who paid this small sum, the wider the distribution could be extended to those less fortunate. One man purchased seven copies to give away. One woman walked seven miles to be present at the service.

The attendance, with one exception, has never dropped below one hundred, even on rainy days. One family living more than four miles away has not missed a service since the work began. The parents and two of the children walk, while the three smaller ones are placed on an old mule, which the father leads. At one of the meetings, a number of people pointed out an old grey-headed man who, they said, had walked ten miles to get to the meeting. Anyone arriving at an early hour can look north and south as far as the eye can see, and note groups of people wending their way around the sides of the mountain knobs and across the ridges covered with blue grass.

How long to speak to these people is always a problem for the speaker. When he knows that they have walked from one to ten miles, he feels they should have enough to make it worth while. On the other hand, the best pew is a flat board about six inches wide, and many in the audience are seated on round poles about six or seven inches in diameter. After the meeting is dismissed, tracts and New Testaments are distributed. This distribution of Scriptures has run from five to more than fifty copies per Sunday, besides tracts and other literature. The workers report that they have never seen such a hunger for the Scriptures as they have found here on the Blue Ridge. Other invitations have come to contact more groups.



# A Half Day with the Bibleman

By George A. Perkins

**I**N the distribution of Bibles (from a real missionary standpoint), there is nothing that will take the place of house-to-house work. I get a great blessing out of it, and I want you to. Go with me for one half day.

First house: "No; we don't want any Bibles."

Next house: Same answer.

Next: "Oh, mother! buy me one of these little Bibles," cries a sturdy little boy of eight years. He became the proud possessor of a small Bible.

Next: "Well, I guess I need one. I have not had a Bible in my house for sixteen years, and I confess I have been a sinful woman. Do you think God will forgive me if I repent?" A large-print Testament. A short prayer. A woman in tears and, we trust, saved.

Next: No one at home. Scrap with the dog.

Next house: The door is slammed in our face. We stop a moment for silent prayer.

Next: "I am so glad to see you. I have heard of your being in town, and I have been hoping you would come to my house. I want some Bibles for my Sunday-school class. God bless you! You are doing a great work." We straighten up a little, take a long breath, thank God, and press on.

Next house: Nothing doing.

Next: "I want one of those Bibles with a family record. I am twenty-eight years old, married, and have three children. This is the first Bible we have ever had in our house. No, we don't go to Sunday school." A short prayer—a penitent mother.

Next: We hear footsteps slow and feeble coming to the door. "Oh, we have plenty of Bibles, but nothing that I can read. The print is too fine."

"How is this?"

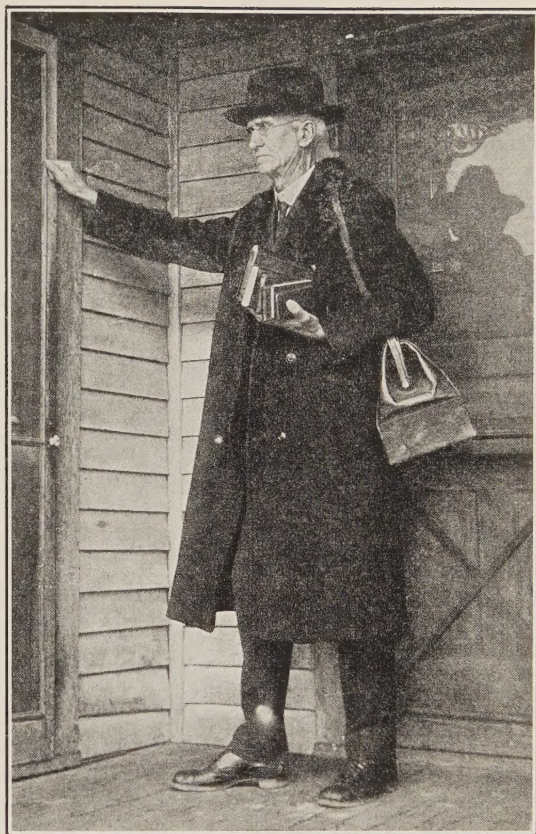
"I can read that. What is it worth?"

"I will sell you that Bible at the cost of manufacturing; namely, one dollar and a half."

"But I have only one dollar in the house."

"This is mission work; you may have it for one dollar."

We met a street-car conductor. "No; I have one of those Army Testaments. It is all stained with blood from a wound in France, and I wouldn't take anything for it."



MR. PERKINS AT WORK

Next house: "Oh, we have got a Bible somewhere about the house; but I never get time to read it."

"Well, I will tell you what you ought to do: you ought to dig up that Bible and read it."

"I think I will."

Again on our way. We hear footsteps behind us. A little girl runs up all out of breath and says: "Mister, have you any more of those little Bibles I want so bad? I haven't got but ten cents."

"Well, God bless you, you shall have one."

Next house: A woman sitting on the bed, holding a sick child. When asked if she will buy a Bible, she breaks out crying and says they have no money, and nothing to eat but flour. In the name of the Society we give her a Bible, and on our own account we give her a dollar.

It is now twelve o'clock. We are growing weary and hungry and stop at a wayside grocery for a bottle of milk and some crackers. The half day's work is done.



## “Come Over . . . and Help Us”

THE front cover of this issue of the RECORD strikingly pictures a modern Macedonian call. It is a call from the Society's Secretary for Japan. In sending the photograph, Secretary Aurell wrote:

The posture and attitude of the group is self-explanatory. Could we have broadcast the feelings, convictions, and desires of our hearts to all the Christians in America, surely many of God's stewards throughout the land would see to it that the Bible Society coffers would be sufficiently filled so as to be in a position to grant increased activities for a wider and larger and speedier spreading of God's Word in every territory that has been allotted to it.

The above is typical of the need and spirit of all the Society's Agency Secretaries. Their work is restricted, not by opportunity, not by a lack of demand for the Bible, but solely by their financial limitations.

From Secretary Penzotti, responsible for Scripture distribution in Argentina,<sup>1</sup> Chile, Uruguay, and Paraguay, there came late in the summer this almost despairing word:

The work in this Agency would be much more prosperous had we the books necessary for our work. Our circulation would be much larger; for we get calls from all over the country. It is very discouraging at times not to be able to grant these requests. I do hope that some time soon we will be in a condition to meet the demands.

The Secretary for Brazil, Dr. Turner, in concluding his report for Scripture distribution in his Agency for the year 1935, made this revealing statement:

The fact which has been brought to my attention with recurring emphasis throughout this year is the constantly increasing demand in our field for the Holy Scriptures. *The circulation of the Scriptures in Brazil would be trebled if we were in position to fill all calls.*

The plain truth is that the Society's chief limitation is a financial one. Income from churches and individuals last year was less than one half what it was prior to the depression. Since 1930 the number of annual donors has decreased by thirty-eight percent. This is why the Agency Secretaries are crying “Come over . . . and help us.”

During the current year the Society must secure \$212,000 to meet inevitable needs. Some of the most important are:

\$2,020 to Complete the translation of the Old Testament into the new Turkish. The old Turkish Bible is practically useless there because of changes in alphabet and language ordered by the government.

\$7,500 to Provide “embossed” Scriptures for the use of the blind at twenty-five cents a volume as compared with the cost price of from \$2.00 to \$8.00 per volume.

\$8,730 for Field work in the Philippines, and to meet the year's expense in translating the Old Testament into the Samareño dialect, spoken by 500,000 people.

\$12,000 for Grants of Scriptures in this country and abroad. Recipients of such donated Scriptures include orphanages, hospitals, old people's homes, reform and penal institutions, home mission churches, Sunday schools, Army, Navy, and Marine barracks, hospitals, and training stations.

\$2,000 of this amount will be required to meet requests from the C.C.C. camps for probably 40,000 copies of the five-cent New Testament.

\$54,000 to Meet the difference between the cost of publication and the price at which the Scriptures must be sold to come within the reach of the common people. For example:

\$6,500 will be required in Brazil, where an inexpensive Portuguese Bible costing about eighty-five cents must be priced at forty cents, about a half day's pay of an unskilled laborer. Similarly, within this item \$13,000 will be required in China, \$3,000 in the Philippine Islands, \$3,100 in the West Indies, \$1,900 in Bolivia, \$2,500 in Egypt and Syria. Other amounts elsewhere.

\$95,000 for Distribution of the Scriptures abroad through colporteurs, mission workers, etc., generally by house-to-house canvass. Of this amount:

\$3,300 to \$4,500 will be required for the salaries of sixteen to twenty native Japanese colporteurs, who will make probably 270,000 calls within the year.

\$4,984 will cover the wages and expenses of five native colporteurs who will travel amid many difficulties in Colombia, Venezuela, and Salvador.

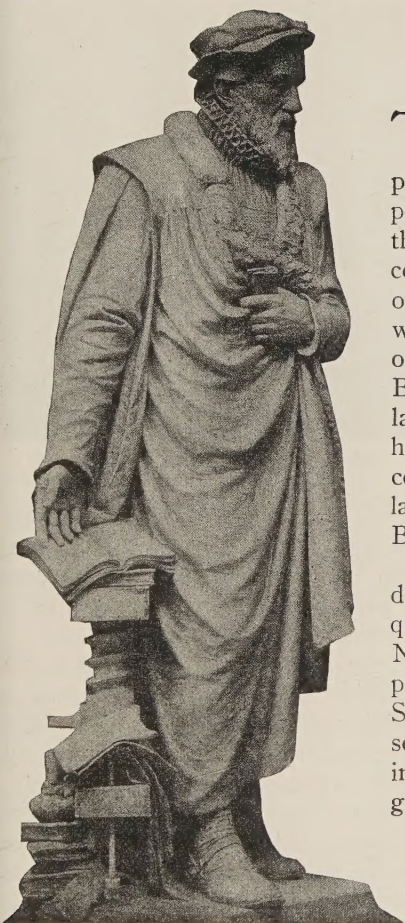
\$6,000 should be available for salaries and expenses of colporteurs in Mexico representing many denominations and serving under the direction of their respective churches.

It is very revealing to read in the Acts of the Apostles what happened after Saint Paul had seen the vision of the man of Macedonia. “Immediately we endeavored to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them.”

The Macedonian call is sounding today to lovers of the Bible. For a very practicable way to heed that call, turn to the back cover of the RECORD.



## "Lord, Open the King of England's Eyes"



THE STATUE OF TYNDALE  
On the Thames embankment in London

THIS was the dying prayer of William Tyndale as he was burned to death on October 6, 1536, for his persistence in printing the New Testament in the language of the English people. How swiftly his prayer was answered! A year later the king recognized the Coverdale Bible, which was the first complete Bible to be printed in the English language. No reader of English today can recall a British sovereign of his time who was not a devout lover of the Bible. Queen Victoria, on one occasion, handed certain high officers of the army and navy a Bible, saying, "This is the secret of England's greatness." The late King George read a chapter of the Bible every day from his early manhood. The new king has been trained by its precepts. England and all the English-speaking world owe an everlasting debt to William Tyndale, "the father of the English Bible."

The American Bible Society has suggested that, on some Sunday early in October, the pastors of our churches celebrate the quadricentennial of the martyrdom of William Tyndale, whose New Testament, published in a foreign land because of the opposition of church and state in England, was the first volume of Scripture printed in English; and because Tyndale's accurate scholarship and superb mastery of his native tongue have deeply influenced every major translation since his time and has really given the English-speaking world its religious vocabulary.

To pastors, Sunday-school leaders, or others who desire to observe this significant date the American Bible Society will gladly send a large colored poster and a fourteen-page brochure on the life and work of William Tyndale. Requests should be sent to American Bible Society, Bible House, New York City.

• • •

## The American Bible Society and the Texas Centennial

By the Reverend J. J. Morgan, Secretary, Southwestern District

*Most things American in Texas began in the 1830's. The state is celebrating its independence from Mexico this year. The American Bible Society began its work two years earlier. Secretary Morgan gives us here a fascinating sketch of the history of Bible work in Texas, and a glimpse of the Society's booth at the Centennial Central Exposition in Dallas.*

IN taking part in the Texas Centennial Central Exposition, the American Bible Society not only joins in the celebration of the hundredth birthday of a great state: it also celebrates—two years late—its own centenary in Texas.

It was in 1834 that the Board of Managers of the American Bible Society appointed the Rev-

erend Sumner Bacon, Cumberland Presbyterian missionary, as first agent for the Mexican Province of Texas, and in that same year Sumner Bacon founded at San Augustine the first auxiliary of the Society in Texas. Throughout the pioneer period, the story of the American Bible Society in Texas is closely knit with the history of Texas itself. It is easy to outline that story



—to say that the auxiliaries established by Sumner Bacon flourished at first, only to be almost extinguished by the disorders of the Revolution; that, in November 1839, the Reverend Schuyler Hoes, agent of the Society, arrived in Houston (then the capital) and, with the aid of influential citizens, formed the Texas Bible Society; that David G. Burnett, first President of the Texas Republic, became also the first president of the Texas Bible Society; that, by 1853, there were between thirty and forty active auxiliaries in the state, and a depository in charge of David Ayers at Galveston; that, during the Civil War, cut off from all source of supply, the Texas Bible Society struggled to keep alive; and that, at last, in 1866, the parent Society sent the Reverend W. F. Baird, "Agent for the Army and Freedmen," who revived the old auxiliaries, appointed permanent agents, and, with the enthusiastic support of the white population of the state, laid the foundation for the Bible Society work for Negroes which now flourishes throughout Texas.

But this is only a part of the story—of that chronicle of high adventure, of hardship and courage, of quiet faith, which is the history of the American Bible Society in Texas. The rest must be gathered from yellowed letters, from pioneer diaries, from the musty flyleaves of the old Bibles themselves. And it is just such a collection of early Texas material, gathered from owners all over the state, which has done more than any other feature of the exhibit to make the American Bible Society booth one of the most frequently visited in the Hall of Religion at the Texas Centennial. Here the visitor learns of David Ayers, sturdy pioneer merchant, who, shipwrecked on his way to Texas in 1834, defied the drunken captain to throw overboard the box of American Bible Society Bibles he was bringing to the settlers in Texas; and, after getting them safe ashore, was driven out of San Patricio for distributing them, and fled with his wife and children to Austin's colony on the Brazos. He learns how young Robert Alexander, first of his church to answer the call for missionaries to Texas, rode alone from Natchez, Mississippi, to Washington-on-the-Brazos; how there he met and married David Ayers' daughter, and in after years became one of the greatest Bible distributors Texas has ever known. He sees the quaint old photograph of Sumner Bacon, with a Bible in one hand and a pistol in the



THE DALLAS EXHIBIT

other, and turns away with a new respect for the scores of brave and consecrated men to whom hardship and persecution, long journeys and constant peril, were but minor incidents in the work of spreading the Word of God.

Particular interest, also, is being shown in the two oldest Bibles in the collection: one, a "Breeches" Bible published in 1615 and brought to Texas by a member of the Peters Colony, one of the earliest settlements in Dallas County; the other, a first edition of the one-volume Czech Bible, published in 1613, buried in a field for safety during the persecutions in Bohemia, and later brought to Texas by Moravian settlers seeking religious freedom in a new land.

The general work of the Society is graphically told by the large decorative map showing the world-girdling work of the Society, the balopticon with its colored slides, and the frieze of paintings and facsimile pages of famous Bibles which tell the story of the bringing of the Scriptures to the English-speaking peoples.

A check made at the end of the first month of the exposition showed that every state in the Union and more than a dozen foreign countries were among the thousands who paused to examine the various features of the American Bible Society's exhibit. They are of every class and kind—from the old colored woman who wanted to know if a certain dilapidated volume was "Moses' Bible," to the learned Scotsman who confounded the attendant with his knowledge of first editions. But it is safe to say that none of them goes away without a deeper understanding and appreciation of what the work of the American Bible Society has meant—and still means—not only to Texas, but to the world.



## “Aw! That’s All Right”

By the Reverend Ralph W. Bayless, D.D., Secretary, Pacific District

**I**N the health-breathing foothills of northern California is located a veterans’ home, occupied by about twelve hundred war veterans who have given their very life in the service of their country. On a recent trip to this institution the Bible Society Secretary found there a golden personality. This veteran was born in Germany, and came to America when only fifteen years of age. A few years later he enlisted in the United States Army, and faithfully served his newly adopted country for thirty-four full years.

When he first arrived in New York, a mere lad, he admired the American Bible Society building with its emphatic announcement concerning the Bible and its God-given message to humanity. He would linger long on the sidewalk, admiring the Book of Life as displayed in the various languages. This impression never left him through all the days of his home and foreign-war service. Early in 1917, he sent a small gift to the American Bible Society to help in its great work; and during the following thirteen years he sent a total of 104 separate gifts, aggregating a little more than eight thousand dollars (\$8,224).

When asked why he gave to the American Bible Society, he replied, “I have seen the good missionary work of the Bible Society in America and in foreign countries, and I wanted to help a little.” “Then,” said he, “I have no one depending on me, and the post office is right handy, and letters from New York are so good.” “Did you purchase annuities or did you make outright gifts?” he was asked. “Gifts! I was working in the hospital, and I gave as long as I had a salary.”

When he was told that a Secretary of the Society had come to express the appreciation of the American Bible Society for his great assistance in the distribution of the Word of Life, he said in broken English, “Aw! That’s all right.”

He is now sixty-five years of age, and his adopted country is giving him well-earned physical care and comfort. The Bible Society honored itself in placing in his hands a large-print, handsomely bound Bible suitable for his age. How beautifully he has fulfilled the words of the Master,—“Lay not up for yourselves treasures upon earth, . . . but lay up for yourselves treasures in heaven”!



## Salvaging the Waste Material

**S**IX years ago a group of young business men in Chicago felt called upon to hold some noonday evangelistic meetings in one of the theaters in the Loop district. They started the meetings without blare of trumpets or spectacular displays. The Lord graciously blessed these efforts, and for five years now the meetings have been held regularly, bringing the gospel to multitudes and bringing many to Christ.

Elmer J. Kimball was a “Chicago hoodlum.” He dropped into one of these meetings, prompted by mere idle curiosity. His attention was arrested. He stayed to listen, felt the call of the Lord, and surrendered to that call. He was roundly converted, and immediately began to serve his Master as he had been serving sin. As his attention had first been arrested by the reading of a little Gospel, so he immediately

sought to help circulate these books. He distributed hundreds of the Gospels and sold many Testaments and Bibles.

Returning to his home surroundings in Michigan, he surprised his oldtime friends and acquaintances by his zeal for the Lord. He writes:

We have a small Bible Class here. We thought it a good plan to go into the work of Bible distribution, realizing that it is the best book to give anyone. We do not expect financial aid. We want to make a thorough Bible canvass of the community, and place a Bible in every home.

Some thought he was waste material; but the power of the Word got hold of him—the power which is able to turn from sin unto righteousness. This is the same power that the world is seeking for today—the only power that will save in this time of despair.



## Notes and Comments



PATAGONIA is a name that suggests the outposts of civilization to most Americans. It has no political significance, but is a name popularly applied to the three southern territories of Argentina near the Strait of Magellan. This section lies in the same latitude of the southern hemisphere that, in the northern hemisphere, is bounded on the north by the Canadian border and on the south by the Mason and Dixon line. The accompanying picture was taken in the very heart of Patagonia near the Chilean border, close to the Andes Mountains. Rosendo Ibañez, at the age of eighty-five, is the oldest Bibleman in Patagonia. Last winter, with his own horses and cart, he traveled five thousand miles in his ministry of Christ to the needy people of this region.

• • •

It is always a joy to learn of the fruits of Christian service. The following paragraph from a letter received from the Reverend C. D. Bullock, of Pierre, South Dakota, brings that kind of joy. He writes:

Some years ago, when I was pastor at Webster, S. D. (about 1924), I secured a Braille New Testament for a blind high-school boy, paying part of the expense myself, and securing a grant from the Bible Society for the balance. You may be surprised to know that this young man is none other than the Reverend Harry Ernst, one of our loved and respected young ministers, now pastor at Phillip, S. D. He is married and has two lovely little daughters. He is a very successful minister. I cannot forget the beautiful light on his face when for the first time his fingers touched God's Word in those volumes. Mr. Ernst graduated from Dakota Wesleyan University and is a well-trained man.

DISTRICT Secretary Ralph W. Bayless has been the moving spirit behind a series of Bible conferences held in various centers along the Pacific coast. In San Francisco the program was sponsored jointly by the American Bible Society and the Evangelistic and Religious Educational Commission of the City Church Federation. Afternoon and evening sessions, with a fellowship dinner between, presented such topics as "How to Use the Bible in Worship Programs," "How to Use the Bible in the Educational Task of the Church," and "How to Use the Bible in the Family and Individual Life." There were addresses on "The Bible in the Home" and "The Pilgrim Looks at His Scroll." Ample time was given for discussion. At the evening session a findings committee



made its report. Bibles, Testaments, and Portions together with devotional and teaching helps were displayed, and everything was done with the purpose of stimulating a deeper interest in Bible distribution and Bible reading. Dr. Bayless reports that every conference he has sponsored has resulted in increased use and distribution of the Bible. Here is a type of enterprise that might be held in every considerable city center throughout the land. Dr. Bayless would welcome correspondence concerning these conferences.

SOME months ago, Miss Eugenia Smith, a worker for the American Bible Society in Houston, heard that one of the Mexicans to whom she had given a Bible in Spanish had died. Going to his little adobe house, she found the widow, much distressed, planning to bury the old man's Bible with him, because "he read it all the time—he like to have it with him." "Oh, I wouldn't do that," said Miss Smith; "your husband is now safe with God. Wouldn't he much rather that you keep the Book or pass it on to others who are not saved, instead of burying it down in the ground where it will not do anyone any good?" The old woman thought it over for a while. Then she said: "You are right. Bible not dead Book; it *living* Book. I keep it and read it to everybody I know."

As a result of the interest aroused by the Four Hundredth Anniversary of the First Printed English Bible, there was held, in co-operation with the Maryland Bible Society, an essay contest in Goucher College, Baltimore, on a topic related to the Bible. There were about two hundred contestants whose papers were reviewed by Professor S. Vernon McCasland, of the Department of Religion, and Professor Annette B. Hopkins, of the Department of English. The prize was awarded to Miss Grace E. Cairns, who received "The Book of Life," an edition of the Bible in eight volumes beautifully and instructively illustrated with historical and archeological photographs, original paintings and reproductions of great paintings by old masters. A second prize was presented by the Maryland Bible Society and consisted of a handsome one-volume Bible.

THE state of Alabama has launched an ambitious plan to change the fact that one adult in every six in the state is an illiterate, and that

in many counties there are enough voters who cannot read the ballot to change the majority in any election. By a cooperative arrangement between the Works Progress Administration and the State Department of Education, classes for adults have been held in Clarke County. Within recent weeks twenty-five of these students have learned to read. Before this accomplishment, to these people, all past middle age, the printed page had been as a Chinese puzzle. In recognition of their attaining literacy, each one has been presented with a copy of the Scriptures, these presentations being made through the courtesy of the American Bible Society. The joy expressed by these simple awards reveals the poverty of mind and spirit suffered by adult illiterates. If one begins his literate career in adulthood, with all its problems, what a blessing to begin his reading life with God's written Word.

## BIBLE SOCIETY RECORD

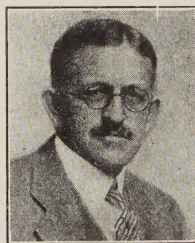
EDITORS ..... *The Secretaries*

NEW YORK, OCTOBER 1936

AMERICAN BIBLE SOCIETY

INSTITUTED 1816

Bible House, Park Ave. and 57th St., New York



C. W. FOWLE

## EDITORIAL NOTES

CHARLES W. FOWLE, who has been Assistant Secretary of the Society and Secretary of the Eastern District since December 1929, tendered his resignation during the summer and terminated his work September 1. He has served faithfully in bearing his share of the varied and intricate responsibilities entailed in the Society's work, particularly that connected with the distribution of the Scriptures in the United States. On August 27 a luncheon was tendered to him by the Bible House staff, who presented him with a gift as a token of their esteem.

\* \* \*

THE American Bible Society opened its first Foreign Agency, that in the Near East, in November 1836. The November RECORD will be devoted to the celebration of the centenary of this notable event.



THE week of November 15-21 has been set aside for the dedication of the new Bible House at Park Avenue and 57th Street, New York City. The January issue of the RECORD will report the happy festivities and present pictures of the new headquarters' building.

\* \* \*

THE Bible will have an important part in the National Preaching Mission which is to be conducted in twenty-five major centers of population in the United States this fall.

A two-hour seminar on "Using the Bible," led by the nation's foremost Bible interpreters, will be conducted daily during the four-day mission in each of the cities. This seminar will be open to ministers and laymen.

Local committees are asking that hotels which have Bibles in their rooms place an announcement of the mission on the Bibles, so that visitors may be informed of this important religious event.

A speaking team of twelve to fifteen notable clergymen and laymen will visit each of the cities to conduct the four-day mission. Dr. E. Stanley Jones of India is one of the distinguished Christian leaders who will be heard in each city.

#### AUGUST MEETING OF THE BOARD

THE fourth stated meeting of the Board of Managers of the American Bible Society in its one hundred and twenty-first year was held at the Bible House, Park Avenue and 57th Street, New York, on Thursday, August 6, 1936, at 3:30 p. m. This was the first meeting of the Board held in the new Bible House. President John T. Manson was in the chair.

Devotional exercises were conducted by General Secretary Brown.

The minutes of the third stated meeting of the Board were approved.

The minutes of the standing committees were approved, their recommendations being adopted.

Secretary Brown spoke of the termination of the services of Assistant Secretary Charles W. Fowle, and Mr. Fowle responded.

The following minute was adopted by a rising vote:

Henry A. Stimson

In the death of Henry A. Stimson on July 18, 1936, the American Bible Society lost a Life Member of seventy-six years standing and one who, for twenty-seven years, served faithfully and with great effectiveness on the committees of the Board. For

the greater portion of his term of service Dr. Stimson was a member of the Versions Committee, serving as its chairman for thirteen years, and by virtue of this position becoming also a member of the General Reference Committee. Because of his advancing years, Dr. Stimson resigned from the Society's service December 5, 1935. His wide experience as a nation-builder, an educator, a pastor, and a civic leader made his contribution to the life of the Society simply incalculable.

The Board would record here its deep appreciation of the varied and priceless services to the Society of one whose interest spanned almost eight decades of its work, and whose wisdom and foresight made an imperishable contribution to its world-wide ministry of the Word of God.

The meeting was adjourned.

#### SEPTEMBER MEETING OF THE BOARD

THE fifth stated meeting of the Board of Managers of the American Bible Society in its one hundred and twenty-first year was held at the Bible House, Park Avenue and 57th Street, New York, on Thursday, September 3, 1936, President John T. Manson in the chair.

Devotional exercises were conducted by the Rev. Robert M. Hopkins, D.D.

The minutes of the fourth stated meeting of the Board were approved.

The minutes of the standing committees were approved.

Copies of the 120th Annual Report covering the work of the year 1935 were presented.

A tentative program for a series of dedicatory services to be held in the new Bible House the week beginning November 15 was heartily approved.

Favorable word from General Secretary North, who is abroad on Society business, was reported; and the Officers were requested to send the greetings of the Board to him.

The new Sound System installed in the building and its values were explained and a demonstration given.

The meeting was adjourned.

#### HOW TO SEND MONEY BY MAIL

*Your money may be lost if you enclose in an ordinary letter silver coin, bills or postage stamps.*

**THE SAFE WAY IS ONE OF THESE FOUR:**

1. Register the letter in which you send bills or postage stamps. Any postmaster will register a letter for fifteen cents.
2. Send the money by Bank check or draft.
3. Send it by an Express Company's money order.
4. Send it by a Post-office money order.

*Whichever way is chosen, address the letter and make the check, draft, or order, payable to Gilbert Darlington, Treasurer, Bible House, Park Ave. and 57th St., New York City.*



# CASH RECEIPTS IN AUGUST 1936

## LEGACIES

De Haven, Jr., Clara B., Philadelphia, Pa. ....	\$105 00
Greer, George, New Castle, Pa. ....	100 00
Guay, John W., Oakland, Calif. ....	10 00
Lahman, Clarence, Chicago, Ill. ....	436 50
McC. Lord, Agnes, Wakefield, Mass. ....	1,781 66
Thayer, Emma E., McAllen, Texas ....	14 84
Torrens, Richard T., Topeka, Kans. ....	566 00
Zimmerman, D. E., Galion, Ohio ....	167 32
	<u>\$3,181 32</u>

## ANNUITY GIFTS

Amount received during the month .....	\$27,186 80
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## AUXILIARY SOCIETIES

Donation Account	Book Account
Abbeville, S. C. ....	\$50 00
Bible Society of Maine ....	22 50
Bible Society of Virginia ....	100 00
Buffalo City and Erie Co., N. Y. ....	137 77
Lackawanna, Pa. ....	38 48
Maryland ....	64 98
Massachusetts ....	100 00
Mifflin Welsh, Wis. ....	25 00
New Hampshire ....	34 98
Shelby Co., S. C. ....	5 00
Tirzah, N. C. ....	200 00
York Co., S. C. ....	4 10
	<u>\$588 71</u>
Donation Account ..	<u>275 00</u>
Total .....	<u>\$863 71</u>

## HOME AGENCIES

Colored Agency, Cleveland Division .....	\$2 63
Colored Agency, Dallas Division .....	8 50
	<u>\$11 13</u>

## FOREIGN AGENCY

Brazil Agency .....	\$1,898 37
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## RETURNS FROM SCRIPTURES DONATED

Fisher, Mr. ....	\$1 00
Higgins, Louise .....	1 00
Neff, Geo. K. ....	1 00
Porter, J. A. ....	1 00
	<u>\$4 00</u>

## TRUST FUNDS, PERMANENT—SPECIFIC PURPOSE

Hamilton, John W., Estate, as the "William Ingraham Haven New Citizens' Fund". ..	\$1,000 00
Mason, Louis D., Estate, as the "Rev. Isaac Lewis Fund" .....	209 60
	<u>\$1,209 60</u>

## RECAPITULATION

Legacies .....	\$3,181 32
Annuity Gifts .....	27,186 80
Auxiliary Societies, Donation Account .....	275 00
Auxiliary Societies, Book Account .....	588 71
Home District, Colored Divisions .....	11 13

Foreign Agency .....	\$1,898 37
Returns from Scriptures Donated .....	4 00
Trust Funds, Permanent—Specific Purpose .....	1,209 60
Total .....	<u>\$34,354 93</u>

## MISCELLANEOUS

Annuity Gifts Invested—Principal .....	\$29 39
Barker, Rebecca H., Account .....	809 84
BIBLE SOCIETY RECORD .....	2 31
Bible House Rentals .....	5,244 16
400th Anniversary of the Bible .....	23 33
Funds Received for Transmission .....	15 50
Gifts for Distribution to the Blind: Churches .....	\$2 00
Individuals .....	152 00
	<u>154 00</u>
Gifts from Churches .....	3,950 11
Gifts from Individuals .....	3,805 20
Income from Annuity Investments .....	10,063 37
Income from Available Investments .....	27 06
Income from Trust Funds .....	20,286 59
Legacy Equalization Fund, Income .....	217 99
Sales to the Trade .....	90 59
Special Trust Fund, Income .....	106 30
Trust Fund Subject to Life Interest .....	144 00
United States Trust Co., Principal .....	150,000 00
Wragg, Rev. and Mrs. J. P., Fund Invested .....	131 05
Sundries .....	13 67
	<u>\$195,114 21</u>
Total Receipts .....	<u>\$229,469 39</u>

# CASH STATEMENT FOR AUGUST 1936

## GENERAL CASH STATEMENT

### RECEIPTS

Balance from July 31, 1936 .....	\$18,423 73
From Home Agencies .....	11 13
From Foreign Agencies .....	1,898 37
Gifts from Churches .....	3,950 11
Gifts from Individuals .....	3,805 20
Gifts from Auxiliaries .....	275 00
Gifts for Distribution to Blind .....	154 00
Returns from Scriptures Donated .....	4 00
Legacies .....	3,181 32
Bible House Rentals .....	5,244 16
Annuity Gifts .....	27,186 80
Income from Trust Funds .....	20,286 59
Income from Available Investments .....	27 06
Income from Annuity Investments .....	10,063 37
Legacy Equalization Fund—Income .....	217 99
BIBLE SOCIETY RECORD .....	2 31
Sales to Auxiliary Bible Societies .....	588 71
Sales to the Trade .....	90 59
Trust Funds Subject to Life Interest .....	144 00
Trust Funds, Permanent—Specific Purpose .....	1,209 60
Special Trust Fund, Income .....	106 30
Funds received for Transmission .....	15 50
United States Trust Co., Principal .....	150,000 00
Annuity Gifts Invested—Principal .....	29 39
Wragg, Rev. and Mrs. J. P. Fund Invested—Principal .....	131 05
400th Anniversary of the Bible .....	23 33
Rebecca H. Barker Account .....	809 84
Sundries .....	13 67
	<u>\$247,893 12</u>

### DISBURSEMENTS

General Salaries and Expenses .....	\$4,248 47
Treasurer's Office—Salaries and Expenses .....	938 68
Appeals .....	384 59
Diffusion of Information .....	1,315 99
Annuity Payments and Expenses .....	22,737 39
BIBLE SOCIETY RECORD .....	23 42
Church Budget Costs .....	114 11
Library .....	82 24
Pensions Paid .....	1,372 49
Plates of New Versions .....	301 31
Blind Fund Expenses .....	95 00
Bible House Expenses .....	4,590 92
Home Districts Appropriations .....	9,348 39
Foreign Agencies Appropriations .....	12,604 29
Field Depositories .....	2,072 06
Miscellaneous Home Appropriations .....	108 41
Miscellaneous Foreign Appropriations .....	815 00
Cash transferred to Publication Department .....	40,000 00
Legacy Equalization Fund—Expenses .....	316 22
Trust Funds—Payments to Beneficiaries .....	415 00
Special Trust Funds Income Payments .....	364 30
Available Investments for Taxes .....	18 15
Annuity Account Invested—Principal .....	28,005 00
Annuity Investments .....	118 84
Translation and Revision .....	300 00
400th Anniversary of the Bible .....	3 67
Refund on Trust Funds Subject to Life Interest .....	200 00
Wragg, Rev. and Mrs. J. P., Fund Payments ..	400 00
Real Estate .....	36,314 62
Balance to September 1, 1936 .....	80,284 56
	<u>\$247,893 12</u>

## PUBLICATION DEPARTMENT CASH STATEMENT

Balance from July 31, 1936 .....	\$4,932 26	Total Disbursements .....	\$17,449 90
Total Receipts .....	<u>50,321 14</u>	Balance to September 1, 1936 .....	<u>37,803 50</u>
	<u>\$55,253 40</u>		<u>\$55,253 40</u>

Total Cash Balance—Administration and Publication Department ..... \$118,088 06



# THE MACEDONIAN CALL

ACTS 16:9  
AND A VISION APPEARED TO PAUL IN THE NIGHT... THERE STOOD A MAN OF MACEDONIA AND PRAYED HIM... SAYING COME OVER INTO MACEDONIA AND HELP US.

## THE RESPONSE

ACTS 16:10  
AND AFTER HE HAD SEEN THE VISION IMMEDIATELY WE ENDEAVORED TO GO INTO MACEDONIA ASSUREDLY GATHERING THAT THE LORD HAD CALLED US FOR TO PREACH THE GOSPEL UNTO THEM.



*A modern macedonian call*

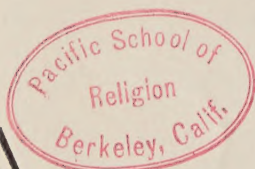
"The circulation of the Scriptures in Brazil would be trebled if we were in a position to fill all calls."

—Agency Secretary Turner

"... for we get calls from all over the country. It is very discouraging at times not to be able to grant these requests. I do hope that some-time soon..."

—Agency Secretary Penzotti

*For further details see page 124*



# WHAT IS YOUR RESPONSE?

American Bible Society  
Bible House, New York, N. Y.

Conscious of the great opportunity and need confronting the American Bible Society, and eager to respond to this modern Macedonian call, I gladly send herewith the amount checked.

Name.....

Address.....

\$500 ☐ \$250 ☐ \$100 ☐ \$75 ☐ \$50 ☐ \$25 ☐ \$10 ☐ \$5 ☐ \$1 ☐